

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVII.

HARTFORD, FRIDAY, JUNE 16, 1848.

NEW SERIES. VOL. XI. NO. 15

Christian Secretary.

Published every Friday morning at the office of Burr & Smith, 213 Main street, Boston.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to agents becoming responsible for six or more copies. Advertisements will be inserted at the usual rates of advertising in this city.
All communications intended for the paper should be addressed to BURR & SMITH, post paid.

[Correspondence of the Secretary.]

Foreign Missions.

Boston, June 2, 1848.

The American Board held a very large public meeting on Thursday evening. After a general statement by one of the Secretaries, in reference to the prosperous condition of the Missions, the large number of converts at several stations during the past year—success surpassing the interest of churches at home in the work—an address was delivered by Rev. J. L. Wilson, from the Gaboon Mission, Western Africa.

Mr. Wilson spoke of the fertility of the soil, the magnificent scenery, and the vastness of the population of most of the country—subjects on which he thought there was a very general misapprehension. He said the negro race, he believed, was, in a sense, the most religious race on the globe. They received the Gospel with gladness; and where he had labored only a few years, the people, from being utterly vicious, had become sober, orderly, and upright in their deportment and in their commercial transactions. The attendance at the sanctuary and observance of the Sabbath were not surpassed.

Among the savage tribes, where he had travelled, the people listened with wonder to the story of the cross, and the holiness of the Supreme Being. On one occasion, in reply to his instructions on these subjects, one of a large number of white-headed old men, said to him: "We feel in our hearts that what you tell us is true; but how can we obey the religion of the Bible, and escape from that place for the wicked, and find a home among the good, unless some one come to tell us the way? Send us a missionary and we will learn. Oh! said Mr. W., though I stood before half naked savages, I hung my head with shame—shame that they should ask of Christians the way of eternal life, and there be no man willing to teach them. I told them I was going to my own country, where were thousands of Christians, and I would tell them their story, and ask some one to go and tell them the way. And who, he asked, would go?

Rev. Mr. Calhoun, of the Syria Mission, described the beautiful situation of the villages on the sides of Lebanon, whose deep ravines are terraced and adorned with olives, vines, and figs, and whose valleys abound with wheat, and flocks and herds. He said his house was on this goodly Lebanon, and, though separated from cultivated society, he saw, everywhere, the presence of Jehovah, in the sublimity of his works; and he hoped the time was not distant when his inhabitants would rejoice in Him, as the God of their salvation.

There were already among the noble Arabs of these mountains, many who had learned to worship that God. Indeed the success of missionaries in Turkey, within the past six years, was wonderful. Seven churches had been formed, one of which contained 100 members, 70 of whom were males, and 10 were now engaged as preachers. Where, he asked, could another church be found with so large a proportion of devoted laborers. The success of missions was increasing in a very rapid ratio, and soon the Turkish empire would be annexed to the dominion of the Prince of Peace.

Rev. Dr. Parker, of Philadelphia, concluded the exercises of the evening with an address of thrilling eloquence. He alluded to the necessity of time in important enterprises. It took time to dig a mine and lay the train, but then a spark might in an instant overthrow a city. So the strong holds of sin and superstition, after years of toil, might be demolished in a day.

The Board now needed contributions of children—beloved sons and daughters—and it would take but a little time to train up a generation of priests to the Most High. No parent, he said, had done his duty, who had not freely offered his children to the Lord, to be employed just where he should call them. Such a consecration would soon tell upon the interests of the church. He was not old—at least it did not seem to himself that he was—but 23 years ago he taught a Sabbath School, and four of the lads had been long preaching the gospel—two of them, Rev. Messrs. Dibble and Pease, had successfully preached to the heathen, and gone to their reward; and two others were pastors in neighboring cities.

The intimations of Providence, he said, were plain that our efforts must be greatly multiplied. Obligations to spread the gospel are laid upon us, as upon no other people.

Why should we not meet this responsibility, and while we pray "Thy kingdom come," cheerfully contribute our money and our children for the achievement of this work? Whilst other nations were convulsed, and thrones were crumbling, America, undisturbed, and enjoying the full sunbeams of truth, was in the very best condition for shedding light and salvation through the earth. A. D.

The Year 1848.

This has been thus far a year of occurrences the most momentous in their nature, and of thrilling interest. Probably no period of four months has elapsed since the commencement of the Christian Era, into which there has been compressed so many and such important events in the civil, political, and religious history of mankind.

This circumstance, together with the very general impression derived from certain prophecies of the Scriptures, that we are rapidly hastening toward some remarkable developments of Divine Providence, has awakened a deep interest in the hearts of Christians, leading them anxiously to inquire "the signs of the times."

Probably it will be recollected by some who listened to the Lectures on the Revelation, by the Rev. Dr. Wilson, of the Reformed Presbyterian Church, delivered in Alleghany City several years ago, that in expounding certain parts of that mysterious and wonderful Book, he was led to fix on this precise period (the year 1848) as probably designed in Providence to develop great and remarkable occurrences. It is well known that Dr. W., to a very great extent, followed the judicious teachings of Dr. Scott, and hence we have looked into his Commentary on the Revelation, in order to discover, if possible, the ground of Dr. Wilson's convictions in regard to the present year.

Thus in Dr. Scott's note on the 14th ch. 14—20 vs. he says: "The exact and surprising fulfillment of many and complicated predictions, through the course of about 1700 years, has been shown, which is a real demonstration of the truth of the Scriptures." The prophecy has been evidently traced down to the Reformation, and this may include all which has intervened to this day, 1815.

These events (the sounding of the seventh trumpet, or third woe-trumpet) seem evidently to relate to the fall of Popery. Again, ch. 15: 1—4 vs. "Different computations have been made of this period (the period of the 'seven vials,') when these years shall end; yet none seemed to have proved that they will terminate more early than A. D. 1840. Dr. Scott, however, inclines to the opinion that the time would not arrive until 'the latter end of this century, or the beginning of the next.'"

Again he says: "I doubt whether the time for the outpouring of the vials (and the destruction of the Beast,) has arrived, and whether it will arrive till after the middle of this century." This was written in 1815.

Again: "The Pope has claimed the right over all nations, to dispose of crowns and depose princes, &c." "This, however, will not always be the case; for the ten horns or kingdoms which once exalted and supported the ecclesiastical tyranny, will at length 'wither, decay, and be destroyed.' Most of them will be the principal instruments in the destruction of Popery, though some will lament over its evils." The reader will perceive that Dr. Scott speaks on these topics with extreme caution; but we now adduce the opinion of another writer, delivered a century and a half ago, which is much more definite, and certainly exhibits at least a curious coincidence.

The Rev. Robert Fleming, whose Father wrote the celebrated essay on "The Fulfilling of the Scriptures," and who was himself not less celebrated as the author of "A Discourse concerning the Rise and Fall of the Papacy," seems, in this latter work to have made a very shrewd conjecture. He wrote at "London, January 1st, 1701, being the first day both of the year and century." In one place, (Edit. 1809, p. 18,) he says that "the final period of Papal usurpations must conclude with the year 1848." Again, (p. 46,) he observes as follows:

"The fifth vial is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon, the Roman see. This judgment will probably begin about the year 1794, and expire about 1848. The Pope cannot be supposed to have any vital poured upon his seat immediately, (so as to ruin his authority so signally as this judgment must be supposed to do,) until the year 1848. But yet we are not to imagine that this vial will totally destroy the papacy, (though it will exceedingly weaken it,) for we find this still being alive, when the next vial is poured out."

Most writers on the prophecies of Daniel and John have agreed upon the year 1866, as the period of the great and remarkable events in church and state to which the Spirit of Inspiration seems to refer.

Mr. Fleming, however, fixes upon the year 1848 as the period of the special manifestations of Divine wrath against the Papacy. His opinion, remarks a correspondent of the Christian Observer, was, "that the Turkish monarchy should be totally destroyed between 1848 and 1900," and that at least 100 years more would be requisite for the full introduction of the final triumph of the Church of Christ. When it is borne in mind that the discourse of Mr. Fleming, from which these extracts are taken, was written nearly 150 years since, it may well be regarded as somewhat remarkable that the event should so nearly correspond with his conjecture. The Papal powers of Europe have never, perhaps, been in so much danger as at the present moment. The arm of their despotism is shattered, never again to be restored. Every papal throne is either overturned, or shaken as by a heaving volcano. He "whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming," can no longer bind "kings with chains, and their nobles with fetters of iron." The sun is rising, and the darkness fleeth away. The day dawns upon enslaved Europe—the day of civil and religious freedom. Let all the true friends of Christ pray for the speedy coming of that joyful, blessed day.—Pittsburg Pres. Advocate.

The Bible Speaking to Every Man.

The Bible is remarkable for its intense individualizing. It teaches the impossibility of throwing responsibility over on any circumstances or influences, independent of the person himself; it teaches every man that "to his own master he standeth or falleth." When it comes with power to the soul, it makes the man feel as if he stood out alone from the crowd, and were dealt with singly, as really as if he were the only creature in the universe. This scriptural feature has characterized those systems of theology which have been most powerful as instruments of converting souls which have made vital godliness stand out in the boldest relief, and have drawn most distinctly the separating line, which the Bible draws between the church and the world. It distinguishes these from systems more prevalent and more agreeable to the natural heart, which encourages men to lose themselves in the crowd, and to throw responsibility upon outward influences, and tend towards owning every one as a Christian who lives under Christian influences, and does not, by open immorality, prove that he is not one.

It is remarkable, also, that whatever the moral condition of the sincere and earnest inquirer, the Bible concentrates all its instructions on him, as if it were written for him alone, and every page of it presents motives urging him to whatever duty is immediately pressing on him. Is he impatient? The whole Bible urges him to immediate repentance. This is the single utterance to him, both of the Law and of the Gospel. Gethsemane and the cross tell him of his sin and danger, as loudly as Sinai. The heaven he may lose beseeches him to repent, as eloquently as the hell he may suffer. The forbearance of God, His invitations and promises, and mercy, not less than his justice and his threatenings, rebuke the hardness of that sinner's heart. Like an immense whispering gallery, in the focus of which he stands, the Bible concentrates on him the one message—Repent or perish—a message reverberated from the Law and the Gospel, from every command and doctrine, from every promise and threatening, till its accumulated force falls on his ear like the thunders of Sinai. So it is with every impatient man. He stands in the focus on which thunders forever from every part of Revelation the one message—Repent or perish.

But what are its words to the humble penitent? "Come unto me and I will give you rest." The law which proclaims his guilt and ruin, is as eloquent as the Gospel in urging him to Christ. The threatenings which doom him to perdition, are as pressing as the invitations of mercy to urge him to Jesus. The ceaseless wail of the abyss, unites with the ceaseless song of heaven, to lead him to the cross. So the whole Bible, when taken into the heart of the established Christian, unites in urging him to press towards the mark.

Therefore, reader, the Bible is your Bible. It is God's gift to you; and you must meet it in the judgment. If you have had it in your house, in your hand, in your heart, and not in your heart, you must give account for it in the judgment. And as your Bible has singled you out to speak to you here, it will single you out to meet you there. And as every part of it has joined to teach you your duty here, if you neglect it, every part will join to pronounce your condemnation there. Sinai and Calvary, the Law and the Gospel unite—the former because disobeyed, the latter because rejected—all the threatenings and the promises, all the precepts and the doctrines, unite to condemn you, and every glorious truth of Revelation will echo and re-echo, like the voice of mighty thunders, the word of thy Judge—Depart.—Puritan.

Doctrinal Preaching.

It is sometimes objected to the evangelical system, that its preachers dwell too much on the doctrines, and not enough on the precepts of the gospel. There is a call for more preaching of practical morality. We believe in a morality of the highest order. We would preach a love which, like the sun, shines not to display its own brightness, but to pour light and joy and blessing on creation. We would preach a meekness that, like a bed of linen, though trampled upon a thousand times, should never trample forth a single thorn to wound the foot of the invader. We would preach a temperance, which is like a deep flowing river, diminished by no drought, made violent by no flood, but is always full, always calm, always safe. We would preach whatsoever things are honest or lovely or of good report, and hold them up as the Christian virtues, without which there can be little evidence of piety.

But after all, we have more hope of success in bringing forward the motives and touching the springs of action, than in the efficacy of any lectures upon those actions themselves. I know a physician who has adopted the theory that almost all the diseases "which flesh is heir to," proceed from a debility in the spine, whence all the nerves of feeling and motion which spread their network over the system, take their source. And, consequently, if there is a swelled joint, or a stiffened limb, or a jaundiced eye, or any general or local debility, he makes his application upon the spinal column;—and, if the theory be correct, disease is thrown off, the eye is cleared, the digestive powers are brought into play, health enters every limb, and vigor and action is given to the whole frame. I shall not stop to discuss the merits of this theory, nor pledge myself for its truth. I know not what experience and better knowledge might say of it.

But I do believe there is a spinal column in theology, which gives it a form erect, which in a healthy state imparts tone and strength to the whole system. Cold chills are thrown off. Feverish and fitful heat is allayed, and a full and health-giving flow of the current of life is secured, which generates a warmth of feeling, a vigor of action, and an energy of soul adequate to every demand. I believe the doctrines of the cross of Christ constitute that column; and that if we would put life and motion into a church, to the highest effort in the works of righteousness, we shall begin here, and by dwelling upon the great love of Jesus, the sufferings he endured, the price paid for redemption, animate in the Christian's bosom that affection which constitutes the grand moving principle of christian morality and christian ethics—the love of Christ. The love of Christ constraineth me. Enlarge the heart with this affection, and God's commandments will be obeyed. This is the well of water that springs up into everlasting life.—Rev. Mr. Gilbert's Dedication Sermon.

Family Prayer.

If there be any head of a family before whom this paper shall come, who neglects the daily remembrance of God at the head of his household—and that there are such negligent Christians we are too well assured—we hope that a word spoken in kindness may have the effect to warn him against his omission, and that he will forthwith determine that it shall not be a subject of complaint, and an occasion of stumbling for the future. The common pleas, want of time. But we have yet to meet the household in which time is not found daily to partake of bodily food and sustenance. There are stated hours for refreshment of the outward man, which are observed with punctuality, and provided for with a diligence and an exactness to which all other daily avocations are made subordinate.

But, it is said, we pray in our closets, and at odd moments, as we have opportunity. Do you eat thus? Do you catch a mouthful of food only when you have nothing else to do—and on some days forego it altogether—and forget it? And is the body then more than the soul? Rest assured that as the body cannot remain in health and in vigor without careful attention to its wants, neither can the spiritual life be sustained in health and vigor, without stated and regular worship. We are outstated and commanded to unite and to sympathize with and support each other in prayer and thanksgiving, as we are to pray in secret. And true spiritual worship in the closet will dispose us for assembling around the family altar; while family worship will make the closet exercises, and the silent and retired meditation on God's word, more dear and more precious.

There is no firmer bond of Christian love than that which is found in an household assembly of themselves together. Unkindness, and the little crosses, and vexations of daily intercourse, are forgotten or removed by the union of hearts, and of voices in addressing "Our Father." A tie of brotherhood is thus recognized superior to all others—cementing union, enabling

love, purifying the heart, and strengthening the affections. At these assemblies of "two or three," the Redeemer is present, and his blessing follows the members of a praying household. Parents rule in love, and children obey in affection. The husband is sanctified by the wife, and the wife by the husband. The reverses of this world are better supported in a house, the inhabitants of which look for a better country—that is a heavenly: and prosperity is not so dangerous to the family who daily acknowledge that every good gift comes from God. The patriarchal, which was the first government, is the germ of all other.—Family worship, which was the first, is the soul of piety in the church, and the support of godliness in the world.—Episcopal Recorder.

Order of the Psalms.

The Psalter beautifully says: "If one were to start the inquiry, by whom and for what reason, the Psalms, written at different times and by different persons, were arranged in the order in which we have them, it might be difficult to answer. But to us there is a beauty in the thought, be it fancy or fact, that they appear in this order to correspond with the progress of holiness in the soul of man, and to exhibit in succession, pictures of the Christian life. The new convert feels a deep sense of his happy change, and of the contrast between the condition of the righteous and the wicked, such as is pictured in the first Psalm, and reflecting on the stability of the gospel covenant, and of the reign of Christ under which he has come—in his first impulse of joy, he delights to enthroned the Redeemer in his affections, and defy all enemies in his strength, in the second Psalm. Soon he begins to make acquaintance with foes within, and has a use for the sentiments of the third Psalm—"Lord, how are they increased that trouble me." And so on in the series; one in the language of sorrow and dejection, and another of triumph, corresponding with the alterations in Christian experience. But as you approach the end, praise predominates; and the last bestifies the mouth of one quite on the verge of heaven."

"My Life has been a Failure."

So said a capitalist in this country, worth his several millions, on being asked why he did not have a biography of his life written. What an answer, and what a sad truth to be made and considered by one who has spent a long life in amassing wealth; and now, with trembling limbs, stepping into the grave, the startling truth, quite too late, it is to be feared, flashes across the mind, that his life has been a failure—its great object, and the only one worthy the attention of an immortal being, having been entirely overlooked, or neglected. What more than such a thought need occupy a sane mind, to fill and keep it full of unutterable anguish? Life a failure! Probation squandered—ending!—the soul lost!

Reader—whether you may be, poor or rich—did you ever ask yourself whether your life also, has not been a failure?—Whether you are living merely for this world?—laying up the treasures of which you cannot avail yourself in your time of greatest need? Will you go to the judgment with the awful truth sounding in your ears, that your life has been a failure? If you would not, mend that life—mend it today, to-morrow is not yours. Put off no longer a work so important, involving your all, and one which should have been done the first day of your accountability.—N. Y. Evangelist.

Jesuits in Republican France.

In my last letter, I informed you that the institutions and ministers of the Romish Church had been generally respected by our revolutionists; but this fact is marked by some exceptions. The Government commissioner at Lyons has ordered that the houses of the Jesuits, and of the other monastic orders not authorized by law, should be immediately shut. The same thing has taken place at Avignon. The Jesuits received orders to depart without delay, and the remonstrances of the clergy only obtained for them a respite of twenty-four hours.

Why this harsh treatment at Lyons and Avignon more than elsewhere? The principal cause is in the repugnance which exists in the popular mind to the Jesuit order. The political power would not spontaneously have taken the initiative to act thus severely with these monks; but it has been moved to adopt this course by the multitude. It must be observed that the city of Lyons has become, as it were, the French metropolis of Popery. Monks and nuns of every color were constantly upon the increase there. They had vexed and impoverished the population in different modes; their cupidity was insatiable, and their pride knew no bounds under the reign of Louis Philippe. As to the ancient pontifical city, Avignon, the hatred of its most enlightened inhabitants to the priests has always been very decided, in consequence of the clergy having exercised a more op-

pressive tyranny there than elsewhere.—These ministers of Rome would fain have had a hand in everything, as they did in the middle ages.

On being informed of the expulsion of the Jesuits, Cardinal de Bonald, Archbishop of Lyons, and Primate of the Gauls, addressed to M. Carnot, Minister of Public Instruction, a letter full of lively remonstrances. "What," exclaims the high dignity of the church, (I simply give the resume of his complaints,) "What! when associations of all kinds are permitted in France, are the Catholics to be prevented from meeting and uniting together in societies for works of piety and charity! Politicians establish clubs to confer upon their interests; the Fouriéristes may act in concert for propagating the doctrines of the Phalanstarian school; women themselves hold meetings in order to lay claim to additional rights; and we pious and devoted men, adherents of the holy Catholic, Apostolic and Roman religion, have not the liberty of forming associations. Ah! if things are to proceed thus, the joy with which we have saluted the proclamation of the Republic will be converted into mourning, the promise of liberty will become an odious lie, and our church will have been made the victim of a most cruel deception!"

There is something true and just, certainly, in the complaints of Cardinal de Bonald. The same rights should exist for all, for Romanists as well as for Infidels. But it seems to me, that the illustrious prelate, in his letter, forgets one important point; I mean, that the associations of the Jesuits, for example, are very different from all civil and political associations.—The word is the same; the character, the regulations, and the end are different.—When the disciples of Fourier or of any other sect form a society, they do not cease to be citizens; they continue to belong to the great French family, and their special association is held subordinate to the national society. The Jesuits are subject to a rule, altogether opposed to this; in entering into the order of Ignatius Loyola, they cease to be citizens; they virtually relinquish the name, quality, and duties of Frenchmen; they even renounce all personal independence; they promise passive obedience; and to whom? To a foreign master, to a general who resides at Rome; to a sovereign pontiff, who may command them to do whatever he pleases. The Jesuits, according to their own expression, are like dead bodies in the hands of their chiefs, and make a profession of no longer possessing any will of their own.—Their institution is therefore dangerous to civil society; it threatens the national sovereignty. Suppose that the disciples of Ignatius were very numerous in our land, the Government of France would be in France no longer; it would be at Rome, and all our liberties would perish.

Such is the import of the reply which the Minister of Public Instruction has made to Cardinal de Bonald. M. Carnot invokes, in the first place, the necessity of social order, and says that the monastic houses ought to be shut at Lyons, because their existence would create tumult. He acknowledges that religious associations should be free, like political or literary associations; but he adds:—1. That monastic communities are contrary to French public law. 2. That they acquire property, in spite of the prohibitions of the law. 3. That they make perpetual vows, which is contrary to the spirit and the letter of legal enactments. In short, M. Carnot approves, in the name of the Provisional Government, of the dissolution of monastic congregations at Lyons.

This is a very serious contest; it may be regarded as the precursor of quarrels which will not fail to break out between the Church of Rome and the political authorities. Let us not attempt to disguise the fact, that there are here two antagonist spirits, standing front to front; the spirit of the past, which hands over the liberty of individuals to ecclesiastical tyranny, and the spirit of the present, which tends to restore, everywhere and to all men, the rights of individuality. On the one hand, the Romish priesthood regards private judgment as a crime; on the other, the French nation makes an absolute claim, in religion the same as in politics, to that right of private judgment which Rome disputes.—Hence will issue, sooner or later, new and terrible conflicts.—Evangelical Christendom.

CLERICAL ADVICE.—A young clergyman once visited Old Dr. Bellamy, with the inquiry, "What shall I do to supply myself with matter for my sermons?" The Dr. quaintly replied, "Fill up the cask—Fill up the cask; and then if you tap it anywhere, you will obtain a good stream. But, if you put in but little, it will dribble, dribble, dribble, and you must tap, tap, tap, and then you will have but a small stream after all." Let the word of Christ dwell in you richly, in all wisdom, and out of the abundance of the heart, thus stored with scriptural truth, the hand will write, and the tongue speak.

He that can please nobody is not so much to be pitied as he that nobody can please.

of every lover of a refined and solid Literature. From the Excelsior, Boston.

and entertaining work. No men are so much the Masters Chambers, Edinburgh, by fact of spreading knowledge before the eyes, in so clear a manner, that it becomes at once wide-spread. The Bostonian, the thanks of all friends of general education, they have taken in circulating this side of the Atlantic. We trust they will be rewarded by the favor of the community.

From the Literary World, N. Y.

From the N. Y. Tribune.

From the United States Gazette, Philadelphia.

From the N. Y. Tribune.

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as a Town. The report of the com-
petition to divide Woodstock has
been made.
S.
The intelligence, which we take
of the 23d. An exchange of ratifica-
tion of the 9th inst., at the treaty of Peace with Mex-
ico, by the Mexican Senate, and
which are now at peace. God grant
continue so.

AGUSTA, GA., June 8, 1848.
Express for the Journal of Com-
merce to hand, bringing intelligence that
the treaty has arrived at New Orleans,
and the city of Mexico to 4 o'clock.

atisfied the treaty on the fifth vote;
succeeded Gen. Smith in the com-
munity of Mexico, while the latter super-
intended the troops at Vera
Clifford arrived at
An exchange of ratifica-
the outposts of the army were
on march in 10 days. All under
hand were banished.

ENGLAND, N.Y.—It may be recollected
that the Catholic Telegraph attempted
to publish a paper by asserting that an
English lady who was sent out from New
York Society for promoting National
Education, had turned Catholic, and en-
treated the Board of Education in
the story was false so far as her
conversion to the Catholic faith was
concerned. It is now ascertained that
she is a female, from
and actually entered a convent. A
of the New York Evangelist, writing
on June 1, relates another chapter in
the story: "We are informed that she
from the convent, and taken another
and when last heard from, they were
North. This much is certain, Mary
is no longer in the convent."

ANNIVERSARIES.—These meetings
time, held in June. They are now
Another change more important is
the meetings are more devotional.
special prayer meeting. The house
all seemed to feel deeply the de-
cisionary work on the Spirit of God.
and two daughters of the late Dr. Yates
meeting, having arrived from India.
At the meeting of the Baptist
last year was only about one and a
ratio less by one half than the in-
population.

for the religious improvement of Ire-
land unusually best the past year.
of the Bible Translation Society,
workers was Rev. Eli Noyes, of the
city connexion in this country. The
annexa no longer receive aid from
in London—they are accounted able
themselves. Our brethren in London hope
they believe that liberty of worship
is working will rise out of present
man of sin they regard as greatly
Zion's Advocate.

RIES OF THE SOUTHERN BOARD.—
exchanges bring extensive reports
meeting of the Southern Board, in
Baltimore. They have under
China five churches, thirteen Ameri-
native missionaries. Within the
Board have appointed to operate as
workers on the coast of Africa, brethren
A. P. Davis and B. J. Drayton, and
antiate; also to labor as a teacher in
Bassa Cove, J. Elkins—all colored
preachers have been \$19,504.—*Ch.*

MENT OF IRELAND.—The Rev. Mr.
lin, in a discourse delivered at the
Sabbath evening before last, and
work on the writings of the Roman
Catholic, that St. Patrick was a Presby-
terian.

's BROTHERS.—The Rev. R. Turn-
bull, of the life of J. H. Merle D'Aun-
tard work on the Pulpit Orators of
one that he has two brothers, mer-
United States—one in New York, and
New Orleans.—*Chr. Chronicle.*

ern.—We learn that Rev. Pharo-
lender his resignation of the pastoral
First Baptist church, Rochester, on
last, having accepted the call of
rect church, Boston.—*Baptist Register.*

Horace Mann, who has been elected
in Congress occasioned by the
on J. Q. Adams, has declined a re-
gulatory of the Massachusetts Board.
The Board voted to postpone the
successor to a future meeting, and to
ann to continue in the performance
in the mean time. Mr. Mann has
sufficient aid in the cause of popular
in Massachusetts alone, but also in
where he has lectured on the subject.

uel Stevens, editor of Zion's Her-
appointed editor of the Christian
Journal, New York, for the next four
Methodist General Conference, at
Stevens declined the appointment.
Dr. Peck, editor of the Methodist
view was appointed in his place.
unlike most of the Methodist papers
of the Conference.

Becher of Boston, in a speech
of the American Protestant So-
city, expressed it as his opinion
might come to the United States and
his future place of residence,
will rule the "faithful" throughout
the fact that Avignon, in France, was
the seat of papal power, was ques-
tioned. The Pope is not necessarily con-
fined to Rome, and he has been seen
in two to come to America first.—
"he has been the seat of the beast so
that he first began."

aman, late of Killingsby, has been
accepted the invitation of the Bap-
tists, to become their pastor, and
in his labors.

WHIG NOMINATION.—The Whig National Con-
vention held at Philadelphia, nominated on Friday
last, Gen. Zachary Taylor, of Louisiana, as a mil-
lard candidate for the Presidency, and Sam-
uel P. Johnson, of New York, for Vice President.
The Whigs of New York, for Vice President.
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The Legislature has vetoed Gov. Bissell's veto
in the divorce case, by re-passing the bill. Just as
we expected. Gov. B. was right, notwithstanding.

New Publications.

THE LIFE OF OLIVER CROMWELL. By J. T. Headley.
Messrs. Baker & Scribner, N. Y., have just issued
a handsome volume of 446 pages, with this
title. The first thought that strikes the reader on
opening the book is, that a single volume of this
size should present to give a history of Cromwell
embracing, as his life does, one of the most im-
portant eras in English history, and affording mat-
ter for a work ten times the size of this. But this
objection will vanish by a perusal of its pages. Mr.
Headley has been at immense labor in condensing
his history, so as to present only the most impor-
tant facts; thus giving to the reader a valuable his-
tory of one of the most remarkable men that ever
lived, in a compass that will ensure it a perusal
by the reading public generally.

Cromwell, has never had full justice done to his
memory by English writers; indeed this could
scarcely be expected; for the feelings of his biog-
raphers have been too strongly imbued with the
principles of monarchy, to speak in just terms of a
simple, straight-forward republican, who has done
more to the establishment of civil liberty in the
world, than any other single individual that ever
lived. The Puritans of New England were in-
debted to Cromwell for their principles, and, in a
great measure our country is indebted to him for
the liberty it enjoys to-day. The life and charac-
ter of such a man should be better understood
than it is at present, and we are glad to find that
the means for accomplishing this object has at last
been attained by the labors of a man, who, what-
ever may be said of him by those who differ from
him in sentiment, we believe to be a true friend to
the cause of civil and religious liberty throughout
the world. The book will be sought by High
Churchmen, no doubt, but it carries on the face of
it, evidence that its author has endeavored to give
a faithful and true history of his hero.

The same objection may be urged against the
Life of Cromwell, that has been already against
"Napoleon and his Marshals," viz: that Mr. Headley is
too fond of describing battle-scenes. But these form
a part of the history of Cromwell as well as that
of the two great generals, and whatever may be
thought of them, the author is no way responsible;
indeed, they could not be omitted without sadly
mutilating the history.

Sold by E. Hunt, Asylum street.

THE CHRISTIAN UNION.—This is a monthly pe-
riodical of 64 pages, heretofore under the editorial
supervision of a committee of eight clergymen,
representing as many denominations. Its object is
to promote union among different denominations, so
far as this can be accomplished without a sacrifice
of principle. The Union also furnishes the most
important religious intelligence from the different
Evangelical denominations throughout the world;
and facts, embracing the statistics and other im-
portant records relative to the history of different de-
nominations, and of Christianity in general.

We see it announced that the Rev. Dr. Baird is
hereafter to be its sole editor. His intimate knowl-
edge with the religious affairs of all the countries
in Europe will enable him to make an interesting
and valuable magazine.

THIRD ANNUAL REPORT OF THE SUPERINTENDENT
OF COMMON SCHOOLS IN CONNECTICUT.

We are indebted to Mr. Beers, the Superintendent,
for a copy of his Third Annual Report to the
General Assembly, at its present session. The
Report treats of Teachers' Conventions; the condi-
tion of Common Schools; School Houses; At-
tendance; Books; Teachers, &c., to which is ad-
ded an Appendix; the Reports of persons appointed
to conduct the Teachers' Conventions, and the
Reports of the acting School Visitors on the condi-
tion of the Common Schools the past year. As
a whole, it is a very valuable document, containing
many useful hints on Common School education,
and would tend to advance the cause of education
if it had a general circulation in all the School
Districts in the State.

A MAP OF CONNECTICUT.

Mr. H. E. ROCKWELL, of Winsted, has just
published a large and beautiful Map of Connecti-
cut, designed for the use of Schools and Fam-
ilies. Its size is three and a half by two and a half
feet. Mr. Rockwell is a popular schoolteacher in
Winsted, and consequently is well qualified to pre-
pare just such a map as is needed in schools. By
recording all the streams of any note in the State,
and omitting those of less importance, he gives to
the pupil a map that will not confuse the mind
with too large a number of unimportant streams.
The same is true of the villages. He seems to
have understood his work sufficiently to get down
just enough to impart a correct idea of the geog-
raphy of Connecticut, without filling his map with
useless details. We learn that there is a good
prospect of its general introduction into the schools.
Certainly there is no map of Connecticut that has
equal claims. It is now twenty years since one of
this size has been published, consequently there is
no large map but this in which the towns are ac-
curately given.

For sale by the booksellers.

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17 years. About \$15,000,000 per annum are now
expended in railroad construction.

DESTRUCTIVE FIRE.—BURNING OF THE CATHOLIC
CHURCH.—We had an alarm of fire last evening, at
about 8 o'clock, which at first produced but little
alarm, but was finally found to be serious in effect,
illuminating the sky for a long distance. It proved
to be in the Catholic Church, situated at the junction
of York and Lafayette streets, near the State
Hospital. The building is entirely destroyed. How
the fire commenced we are not informed, but it
came from the sacristy in the rear, till the whole
structure was enveloped in flames. It happened,
unfortunately, that the fire machines were unavail-
able, there being no reservoir in that neighborhood,
while thousands of people looked listlessly on to see
the conflagration. We do not know the amount of
loss, or whether there was any insurance.—*New*
Herald.

We learn that there was insurance to the amount
of five thousand dollars at two different offices, which
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nounced it far more valuable than the lead, and
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A REMARKABLE CHARACTER.—The Matamoros
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keeper at Point Isabel, is about to erect a splendid
hotel at the Point, and gives the following sketch:
"Mr. Bangs, we believe, is the only survivor of
that glorious band of fellows who followed the for-
tunes of the patriotic and chivalrous, but ill-fated
General Jackson, in the battle of New Orleans, and
under the banner of that exiled Spanish patriot,
with the rank and pay of a captain of artillery, and
for seven long years encountered the dangers and
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at the disposal of the ex-Austrian Ambassador in
Rome.

MASSACRE AT NAPLES!

The Daily News gives the following:
"A dispatch received from our Paris correspon-
dent, dated Thursday night, puts us in possession
of important intelligence from Naples. We learn
that on the 15th instant a difference between the
King and the chamber led to a breach of the peace,
and the consequence of which the troops were called
out. The national guard immediately raised arms,
and a combat ensued. After a time the fighting
became general, musketry and grape shot being
discharged.

"Our accounts state that the King granted a pil-
lage to the Lazzaroni, upon which a scene of almost
indescribable horror must have followed, for it
seems that a general massacre ensued. Houses
were broken into by the Lazzaroni, and soldiers,
with men, women and children murdered, and their
bodies thrown from the windows into the streets be-
low. But ordinary murders do not appear to have
been the worst phases of the affair. In many cases
the most horrible tortures were inflicted, the victims
being picked in the face with bayonets to compel
them to cry 'Viva il Re!' The massacre lasted
eight hours, and terminated in the King's favor—
the surviving national guards being dispersed."

AUSTRIA.

VIENNA.—This capital has been agitated with
various democratic movements. On the 18th, the
students, joined by some workmen, advanced on
the Palace, to demand various concessions, such as
that the diet should consist of one chamber, and
that no property qualification should be required in
electors, and the demonstration was so serious
that their petition was immediately accepted. The
ministers, however, resigned. In the evening of
the same day, as it appeared, the Emperor, with
his family, quietly and almost secretly, left the city
for Innsbruck, and the news spread among the citi-
zens that he had fled.

This was universally believed, and at night some
young men took advantage of the occasion, and
proclaimed a republic. The feeling, however, was
not so general, and the Emperor, who was in the
Palace, was not so much alarmed. He was
kicked and buffed through the streets. On the
19th, the ministers, by a proclamation, announced
that his Majesty had only departed from Vienna
for his health, and they further stated that they
would remain in the city, and that they would
treaty of the University, consent to remain in of-
fice.

The Emperor of Austria was hourly expected at
Vienna on the 21st inst. Great efforts were made
to prevent the Emperor's departure. It was
announced that the portfolio of Foreign Af-
fairs, in a few days, be intrusted to Baron Wen-
senberg, who is on his way to Vienna.

Letters from France of the 19th, in the Cologne
Gazette, state that the information of the Emperor's
flight from Vienna has still more emboldened the
Bohemian national party; and everybody argues
that this journey has hastened on the grand crisis
which threatened the existence of the Austrian
monarchy.

A letter from Vienna of May 20, says:
"Everything went externally the appearance of
tranquillity, but we feel that we are treading on
a slippery slope, and that we must be prepared for
any event at any moment. It is understood that the
Emperor refuses to return, and apprehensions are felt,
and justly so, that he may determine to summon
the Diet in some other part of his dominions, the
consequence of which would be to deprive Vienna
of its position as the mere provincial capital of
the Archduchy of Austria."

GREECE.

Letters from Athens of the 10th May mention
that serious insurrections had broken out in various
parts of Greece. At Lania a provisional gov-
ernment had been proclaimed by General Velenza.
Civil war continued its ravages throughout the
greater part of Continental Greece. The govern-
ment forces

Poetry.

Truth.

What is the reason, Truth, that men admire
Dark falsehood so, as if she were thy sister?
Of her they weary, but they never tire
Of her—unnumbered lips have daily kissed her,
As if she were a bride,
Whilst thou stood mourning by her side.

Man loves thee not—the worse for him hereafter.
Return unto the bosom of thy God,
Laden with tales of him; if his false laughter
Hath mocked thee, thou hast power to use the rod.
Surely the world is taught
Elisha was not mocked for naught.

Come o'er my threshold, Truth! Sit by my fire
And tell me stories of the past! How thou
Hast shouted "Victory!" on the Martyr's pyre,
And cooled the scorching fever of his brow.
To thee my heart will cleave,
Even while I wonder and believe.

Of Galilee thou canst word me stories;
Though thou shouldst weep thou wilt be proud
To tell
How this discoverer of starry glories
Leant on thy breast when folly barred his cell.
Thy shortest tale of sorrow
Will make me strong in conscience for the
morrow.

And of the future tell me, Thou hast lips
Which prophesy the excellence of such;
Those who go "down to the sea in ships"
Shall not warfully, Oh, break the crutch
On which weak falsehood leans,
And there will be no plea for battle scenes!

Come o'er my threshold, Truth! Sit by my fire,
And tell me stories of the past! How thou
Hast shouted "Victory!" on the Martyr's pyre,
And cooled the scorching fever of his brow.
To thee my heart will cleave,
Even while I wonder and believe.

Thus will I speak my brethren for Truth's sake;
Shrink not in cowardice when Truth shall ask
A sacrifice. Stand up erect, nor quake
When tyrants scowl. Shake off the liar's mask,
And make the world's disdain;
For so to live is hope—to die is gain.

Religious & Moral.

Circular—Board of National Popular Education.

This association was organized at Cleveland, in the State of Ohio, in April, 1847. Its concerns are managed by twenty-five Directors, citizens of that State. Ex-Governor Morrow, President; Judge McLean, of the Supreme Court of the United States, and Judge Lane, of Sandusky, Vice Presidents. An Executive Committee of five, residents of Cleveland, of which the Rev. Dr. Aiken is Chairman.

The object of the Board is to aid the cause of Popular Education, by inviting the services of competent Female Teachers; collecting them, periodically, for the purpose of carrying them through a short course of preparatory training, and transferring them to portions of the country where good teachers are wanted, and where the Board shall have secured for them employment and a competent support.

The Board have sent out eighty-five teachers, namely, thirty-two from the State of Massachusetts; twenty-three from Vermont; nine from Maine; eight from New Hampshire; five from Connecticut; four from New York; three from Rhode Island; and one from Pennsylvania. Twenty-seven have been sent to Indiana; twenty-seven to Illinois; eight to Michigan; seven to Iowa; six to Wisconsin; four to Tennessee; two to Kentucky; two to Western Pennsylvania; one to Ohio, and one to North Carolina.

The teachers thus sent have been collected, for preparation, in three classes,—the first at Albany, and the last two at Hartford, Connecticut, where arrangements have been made for the reception and preparation of future classes.

It is proposed to collect a fourth class at Hartford, in August, and send them out in October next. They will be carried through a preparatory course of six weeks, under competent instructors. The lending design of this course is to develop, and give a practical direction to the faculty of teaching. A considerable part of the course will consist of lectures on the best methods of teaching the various branches, such as Spelling, Reading, Writing, Geography, Grammar, Arithmetic, Drawing, Composition, Vocal Music, &c. Lectures will also be given.

On the best method of organizing schools; On School Government; On Moral and Religious Instruction in Schools; On the influence of the Teacher in the community.

There will be added,
A system of Catechetical exercises;
Lessons on Physiology as connected with the preservation of health;
Examinations of the class upon the lectures in the class;
Visiting Model Schools in the vicinity;
Examinations in the elementary branches;
Religious exercises and social meetings.

It is among the most important advantages of this course, that it makes us acquainted with the teachers we send—their talents, acquirements, and characteristic peculiarities; while they are placed in a position to take a deeper interest in our plan of doing good, and to feel impelled by stronger motives, to a zealous and faithful co-operation with us in its execution.

For the purpose of forming the class to be sent out in October, applications from ladies desiring to go as teachers, are solicited. The applications should be addressed by the ladies themselves, to "The Committee for Selecting Teachers," Hartford, Connecticut. It is desired that Har-

applications be made soon. Each application should state the residence of the applicant,—her age,—amount of education,—and the branches in which she feels competent to teach; and should be accompanied by testimonials from some reliable source, in regard to her past history, her education, her capacity to teach, her natural peculiarities, and her moral and religious character. Competent knowledge, good sense, sound discretion, decided piety, a strong desire to do good, a cheerful, hopeful spirit, and patient energy, are qualifications indispensable for the service to which the teachers are invited. Especially important do we regard the qualification of active, efficient piety. No qualities of combination of qualities can make up for the want of it. We want the zeal and energy, the patience and perseverance of the faith that "works by love," and "endures as seeing him who is invisible."

It is important that the teachers should possess good health, and know how to take care of it. We want women of good health, sound minds, and large hearts,—women who will be ready to every good work.

It is expected that those who may be selected from among the applicants, will defray their expenses to Hartford. The instruction there, will be gratuitous to all.—Board will also be furnished, gratuitously, to those who shall be unable to pay for it. It is very much desired that all should furnish themselves the means of paying for their board, either from their own resources, or through the assistance of friends, who may feel disposed thus to aid the cause; yet no worthy applicant will be rejected on account of her poverty. Let a frank statement of inability, if it exist, accompany the application, and it will be no bar to admission to the preparatory course, free of all expense of board as well as tuition. Board will be provided for those who are able to pay for it, at \$1.50 per week. The teachers will board in common, in the building provided for their instruction.

The Board will defray the traveling expenses of the teachers from Hartford to the places of their destination,—provide a suitable escort, and secure the necessary arrangements at the West, for their reception and employment, with compensations which shall be adequate, at least, to their respective salaries. There have been but few cases, hitherto, in which our teachers have received a less compensation than eight dollars a month, with board. In many cases it has very considerably exceeded that sum. For the support of the teachers, after they arrive at the places of their destination, the Board does not hold itself responsible. It obtains applications, embracing specific offers of compensation, from what it deems respectable and responsible sources; and, having defrayed the expense of the teachers to the places of their destination, trusts to their energy, prudence, and capacity as instructors, to secure the confidence and support of those to whom they are sent. A very few of the teachers have gone to places, where peculiar circumstances have made it necessary that they should receive aid from abroad, which has been furnished them by special contributions for that purpose.

It is expected that those sent out by the Board will continue teaching, if health permit, at least two years; and that they will refund the amount advanced for their board and traveling expenses, should they become able to do it—of which ability they, of course, will be the sole judges. Their instruction will be unconditionally gratuitous.

A considerable proportion of applications for teachers, hitherto, has been for instruction in what are called the common branches; and upon this humble, though very important labor, most of our teachers, though capable of teaching the higher branches, have cheerfully entered. A knowledge of the higher branches not being, however, indispensable to qualify for instruction in these schools, applications are invited from those capable of teaching the common branches only, such as spelling, reading, writing, grammar, arithmetic and geography. To such teachers, possessing the other qualifications which have been mentioned, together with experience in teaching, we can offer schools, in which they may be exceedingly useful, and accomplish a great amount of good, especially if they have what all the teachers should have,—a missionary spirit.

We have had, and shall probably continue to have, applications for teachers of the ornamental branches, including music on the piano—for which liberal compensations are offered. We desire applications from ladies capable of teaching in those branches.

It is very desirable that all the teachers should be able to lead their schools in vocal music.

Those who shall be selected from among the applicants, for the preparatory course, will be seasonably notified, and will be expected at Hartford, on Wednesday the 30th of August. They will leave there for their destinations, on Wednesday the 11th of October. They will, on their arrival at the Rail Road Depot in Hartford, take hacks to the Orphan Asylum, in Washington street—the building provided for their reception.

Such arrangements have been made at the West, as will, it is believed secure a large number of specific, satisfactory applications the coming fall. The number of applications this spring has been double the number of teachers prepared to go. It is hoped that clergymen and others who feel an interest in this enterprise, will seek out worthy and well qualified women, and encourage them to offer their services to the Board.

To accomplish the purposes thus suggested, funds are needed; and the liberality of the friends of education is confidently appealed to for the necessary aid. By no

other agency, it is believed, can a greater amount of good be accomplished at so cheap a rate,—one hundred dollars being the estimated maximum of the expense of preparing and locating each teacher, including the expense of all the necessary agencies. It was but four-fifths of that sum for the first two classes of teachers sent; which it may not, perhaps, ever exceed hereafter. Are there not many, to whom personal application for pecuniary aid cannot conveniently be made, who will gladly take an early opportunity to contribute to the funds of the Board? By its Constitution, honorary membership may be secured by the payment of twenty dollars. Will not the members of many churches deem it a privilege to make their pastors honorary members? Contributions for that purpose, or without such specific designation, are earnestly invited. They may be transmitted to the Treasurer of the Board, THOMAS W. OLCOTT, Esq., Albany, N. Y., or to the undersigned, at his residence in Middlebury, Vermont.

Should any individual, or association, or the members of any church, contribute to the amount of \$100, such individual, or association, or church may select a teacher, who shall, if found qualified, be sent out by the Board, and instructed—or if no individual is thus selected, some teacher will, if desired, be instructed, to correspond with such individual, association, or church, and communicate, from time to time, information concerning her school, and the prospect of usefulness in her work.

It is proper to say that the Board of National Popular Education embraces members of the Presbyterian, Methodist, Congregational, Baptist, and Episcopal denominations, and that teachers of all these denominations have been sent out, and will continue to be sent out, by the Board.—The invitation herein, for applications from teachers, and for funds, is intended for them all. And the undersigned must be allowed here to express the high gratification he has felt, in seeing classes of teachers coming together, from all these denominations, and going forth together to do good in the spirit of their common Master, and under the broad banner of *Christian Union*.

WILLIAM SLADE,
Cor. Sec. and General Agent of Board of National Popular Education.
HARTFORD, CONN., May 30, 1848.

Efforts for Freedom.

The Rochester American, in a letter from Augusta, Ga., gives the following noble instance of man struggling to be free:

The talk of the town to-day is the departure of FRANK SNOWBERRY, a self-emancipated slave, his wife and children, to seek a more congenial home in the State of Pennsylvania. This slave, who is a native of this beautiful city, began his work of emancipation by purchasing his time from year to year, at about \$100 per annum—the usual hire for a good servant. Possessing great energy and much intelligence, with perfect integrity, he could both oversee other slaves and labor well himself, and very justly commanded his wages. His surplus earnings soon bought him horses and drays, and enabled him to hire good servants of such as had them to spare.—Thus established in business, in the course of 15 years he has made money enough to buy himself at about \$1000, to pay a large sum for his wife and children, and to take to Harrisburg three or four thousand dollars besides. Some ten or twelve of the first men in Augusta united in giving him a letter of high commendation. It was with pain and reluctance that Frank left his troops of friends and the scenes of his childhood. The only motive was the lawful education of his children—an advantage denied them by the laws of Georgia.

Time.

Ah, Time! suspend a while your flight,
Nor bear these hours so swift away—
Hours, with such gliding pleasure bright!
Ah, yet a little while delay.

There are enough of those who weep,
To whom your fleeting course is kind;
Onward with them in mercy sweep;
But, oh! the happy leave behind.

From the French of Lamartine.

The Penitent Thief.

The example of the repentance and conversion of this thief in a dying hour, has been perverted by many a soul into an encouragement to put off the great business of salvation to the last.

You that urge this example, do but imitate it, and then you will make a right use of it; for we do not find that this thief was ever called to believe till then; therefore, as soon as he heard of Christ, he believed on him, and ventured his soul upon his righteousness. God requires no more than for us to answer his call, and accept the first tenders of his grace. If God calls when it is late, he will accept late conversion; therefore Christ takes for an answer when he asks, "Why stand ye here all the day idle?" "Because no man hath hired us;" but as soon as he calls, they come. Do you come in and believe in Christ at the first call, as the thief did? If God calls not till the eleventh hour, he that comes in at the eleventh hour, comes in good time; but he that is called at the first or third hour, may come too late if he put it off till the eleventh. If thou dar'st sincerely say it is too soon to-day, it may be God may judiciously say, it is too late to-morrow.

Therefore, this instance of the thief on the cross is most ignorantly and imperitously urged, and in no way reaches the case of impenitent sinners under Gospel grace, and the daily and loud calls of God. The thief never put off the work of repentance and conversion to the last hour, that we find; this thou dost. The thief never

purposed to repent hereafter, that he might the better enjoy his lusts at present; this thou dost. The thief came unto Christ at the first call; but thou hast been often called, and yet hast refused to come.—Matthew Mead.

Virginia African Baptists.

It is a well known fact that large numbers of the slaves in Virginia are Baptists. The Religious Herald thus accounts for it: "When no man cared for their souls, they attracted the attention and received a due share of the labors of those primitive and faithful preachers, the founders of the Baptist church in this State. Their successors, until the present day, have followed in their footsteps. The first M. H. which was built by the Baptists, had a corner or gallery set apart for the slaves. Until within a comparatively recent period, this was not the case in the houses of worship of other denominations. The necessary consequence of this care for their spiritual welfare was, that those who professed religion amongst the blacks, generally attached themselves to the Baptist church, and Baptist principles acquired an ascendancy which still brings the mass of them to our churches. In the cities in Eastern Virginia, the colored churches are nearly, if not quite all, Baptist. Twenty years ago, in this city, there were probably not twenty colored members in all the Pedobaptist churches, whilst there were several hundred in the Baptist church. The membership in many of our country churches reaches as high as from 500 to 800. In the churches of other denominations, it rarely exceeds 50."

Gems of Truth.

Life is a wasting thing; its strength is not the strength of stones; it is a candle that will burn out, if it is not first blown out.

That calling and condition in life are best for us, and to be chosen by us, which are best for our souls, which least expose us to sin, and give us most opportunity of serving and enjoying God.

Grace does not run in the blood, but corruption does.

God looks down upon them with an eye of favor, who look up to Him with an eye of faith.

It concerns us to hasten out of our natural state, lest death surprise us in it.

When we go out of the way of our duty, we put ourselves from under God's protection.

It is just in God to deprive us of those enjoyments by which we have suffered ourselves to be deprived of our enjoyment in Him.

Strong faith is often exercised with strong trials, and put upon hard services.

It is egregiously folly to part with our interest in God, and Christ, and heaven, for the riches, honors and pleasures of this world; as had a bargain as he that sold his birth-right for a dish of broth.

Humble Christians take more pleasure in doing good than in hearing of it again.

We may trust God with our safety, while we carefully keep to our duty. If God be our guide, he will be our guard.

"How d'ye do."

A little girl exhibited a faith in her father, a short time ago, which is worthy of record for its faithful likeness to the true disciple's faith in his divine Master. Her father had often told her when dogs ran out to bark at the traveler on the road, that they were only saying, "how d'ye do?"—that they would not do harm to any one.—The child having never learned to doubt her father's word, believed what he said, and remembered it. On one occasion they were passing a house from which there came out a ferocious dog, rushing towards them as if he would tear them in pieces.—As they were on foot, the father could not help a feeling of terror, and a disposition to attempt an escape from the rude salutation of the dog, who seemed less polite to him than to the confiding child. She looked without fear to the assailant, and with a sweet smile, as she had been taught, "How d'ye do, doggy?"

Here is a beautiful illustration of faith in God. He tells us to trust in him, and fear nothing. One who has the spirit of a little child, believes the word of God, and never fears as long as he is in the path of duty. The wind may howl, the waters may dash, the thunders may roar, the lightnings may flash, but he is calm,—his heart is fixed, trusting in the Lord; he shall never be moved. Enemies cannot terrify him; pestilence flying in darkness, and destruction at noonday are alike unable to shake his childlike trust in the promise of God to defend him. Another, yielding to an evil heart of unbelief, trembles at every gale, goes shivering with fear where he might be tranquil through the power of faith. He does not receive the promise of God as a little child, but mingles the promptings of a doubting heart with every pledge of the divine veracity.

How unworthy is our faith of its object,—of the foundation on which it rests. It is firm, broad, enduring. Our superstructure is weak, small, temporary, and in all respects out of proportion to its basis.—Even good men seem ignorant of the firmness of God's word, when they fall into danger. The excited nerves, and the trembling heart, overpower faith, and admit fear and unbelief. How often does the Christian, on reviewing the way in which God has led him, and seeing how faithful he has been to his promises, feel rebuked with these words, "O thou of little faith, wherefore didst thou doubt?"

A Thought.—A seed, buried in the earth for centuries, may contain the power of vitality, and by the action of light and

heat, spring up and yield an abundance of fruit. A thought casually dropped—in the corner of a letter—at the bottom of a newspaper column—or amid a crowd of juveniles, may remain unproductive for many years, and at last spring up to gladden and refresh thousands. A thought may be remembered for ever. Think of this, ye who are feeding the immortal mind and stamping its destiny! Let not an impure sentence go forth from your pen or your lips. Drop everywhere the good seeds of truth, and they will not be lost. The word of reproof—the judicious counsel—will be recalled at a future day. Think right, and scatter broadcast the thoughts that will spring up to everlasting life.

A Heroic Sailor.

The New London (Conn.) Chronicle mentions with commendation, the heroic deeds of a common sailor, on board the ship Robert Bourne, recently arrived at this port.

As the ship was on her passage from the Sandwich Islands to the North West Coast, she encountered a severe gale of wind, and while laying to under close-reefed main topsail, one of the foremast hands, named Henry C. Smith, of Norwich, fell overboard. The sea was so rough that it seemed out of the question to lower a boat. It could not be allowed that any crew might be ordered on so hopeless a service. Of course the word went instantly through the ship that there was a man overboard, when a Portuguese sailor from the Cape de Verde, named Peter Antoine, who was then below, sprang on deck, and in an instant threw himself from the ship's side and breast the billows towards the sinking sailor. It seemed impossible that the gallant fellow could sustain himself for any length of time, much less that he could reach and render any assistance to his drowning shipmate. He did, however, by an effort that seemed almost superhuman, succeeded in very nearly reaching the spot where Smith had till that time managed to keep his head above water, when just at that moment the poor fellow sunk to rise no more, and Antoine to all human appearance was doomed to follow his fate. Seeing his situation, a determined effort was made from the ship to save him. A boat was got over, and a line from it kept on board the ship. Antoine was at last reached, and finally got safely on board.

This same gallant fellow performed a like feat, and with better success, on a subsequent part of the voyage. Being with a boat's crew in the surf at Maui, the boat capsized, and one of the crew by the name of John Noonan, was washed off, and being unable to swim, was upon the very point of drowning, when Antoine pitched into the breakers, and bore him alive to the shore. Nor does the record of the brave man's efforts in the cause of humanity close here, though the other instance of his gallant conduct occurred sometime before.

On a previous voyage, some three or four years ago, in the ship *Romulus*, of Mystic, a sailor fell overboard, and Antoine promptly plunged into the sea, swam for his shipmate, and saved him!

For the Christian Secretary.

The Day of Life.

Full many a brightly dawning day,
With murky mists is soon o'ercast;
Clouds intercept the sunny ray—
It closes with a stormy blast.

Again we see the curtain morn,
But dark'ning shades soon disappear,
And golden tints the heavens adorn,
Decline of day is calm and clear.

Our life is but a transient scene,
Fond hope oft glides its rising dawn;
Though skies appear all calm, serene,
Soon o'er the scene a veil is drawn.

For sin will throw deep gloom around,—
Bereft of earth-born hopes we moan;
And if no balm of mercy's found,
Then o'er life's close despair is thrown.

Though sorrow set our path with thorns,
A sombre shade around it throws;
Religion parts the sky adorns,
And sheds a lustre round life's close.

Hartford. E. C.

SAD EFFECTS OF IMPERTEMPERANCE.—We have many cases of death from intemperance among uneducated and miserable people, but occasionally an instance in high life, of a melancholy character. Such a case occurred at Toronto lately, in the death of William Paris Vincent. He was the son of Gen. Vincent, now in the East India Company's service, and in the receipt of \$40,000 per annum, and his mother is the daughter of an Eastern Rajah. Becoming intemperate, young Vincent was abandoned by his family, and emigrated to Canada, where through the efforts of friends he was gradually breaking himself of his bad habits, but before he was actually free from the vice, his father sent him £100, which threw him into bad company, into a career of dissipation, and finally into his grave.

The heart of man is such a barren soil,
That no good can grow therein, unless Al-mighty grace plant it.

Advertisements.

Physician and Surgeon.

J. C. JACKSON, M. D., late of Philadelphia, respectfully offers his services to the citizens of Hartford and vicinity. Having enjoyed the advantages of the extensive practice of Pennsylvania Hospital, Wills' Hospital, and several Dispensaries in that city, he feels competent to treat disease in any of its forms. Office Union Hall Building, Main street, where he may be found during the night.

Sept. 17, 1847.

Family Groceries.

THE subscriber is prepared to furnish Families with BUTTER, CUCUMBERS, DRIED BEEF, HAMS, LARD, TEA, SUGARS, MOLASSES, CORN, SPICES, &c. Families supplied with Butter by the season, from the best dairies in the country.

In his assortment of Groceries may be found Sugars of every description, from 5 cents upwards; Molasses from 25 cents to 62 1/2 cents per gallon, including Sugar's celebrated Sugar House Molasses; Green Tea from 37 1/2 cts. to \$1.00 per pound.

Flour.

Particular attention is paid to the selection of Flour. The choicest brands in market always in store.

Corn, Oats, Buckwheat, Potatoes, Ship-stuff, &c. constantly on hand.

SEEDS.

Grass Seed, Garden Seeds, &c., of all kinds.

WOODEN WARE.

Pails, Tubs, and other articles needed in families—also, a general assortment of Farmers' Utensils.

Goods delivered in any part of the city, free of charge. If in any instance the goods should fall to give satisfaction, they may be returned, and the money will be refunded.

By personal attention to business, and by reasonable charges, the subscriber hopes to merit a continuation of the liberal patronage which he has heretofore received.

No. 235 North Main street.

WANTED.—All kinds of Country Produce. 2m6

The Psalmist.

THE subscribers keep constantly on hand a full assortment of this Popular Collection, in all the different styles of binding, which they will furnish to Clergymen and Churches at as low prices as they can be afforded elsewhere, either in this city or in Boston.

3w12 BROCKETT & FULLER,
219 Main street.

PROTECTION INSURANCE COMPANY—FIRE AND MARINE.

CAPITAL \$200,000. Office No. 8 Exchange Building, North Main street, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and evening.

The following gentlemen compose the Board of Directors:

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|---------------------|-----------------|
| Daniel W. Clark, | Wm. A. Ward, |
| Wm. W. Edwards, | John Warburton, |
| Charles H. Northam, | John Per, |
| Wm. Kellogg, | Thomas Belknap, |
| Leahus Humphrey, | A. G. Hazard, |
| Benjamin W. Green, | E. G. Howe, |
| Willis Threlk, | Elery Hile, |

DANIEL W. CLARK, President.
William C. Secretary.

HARTFORD FIRE INSURANCE COMPANY.
Office North Main street, between U. S. Hotel and Eagle Tavern.

THIS Institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a capital of \$150,000, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwelling-houses, Stores, Merchandise, Furniture, Books, and personal property generally, from loss or damage by Fire, on the most favorable and reasonable terms.

The Company will advance and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agent, may apply directly to the Secretary, and their proposals will receive immediate attention.

The following gentlemen are Directors of the Company:

| | |
|------------------|---------------------|
| Eliphalet Terry, | James Goodwin, |
| S. H. Hamilton, | Charles H. Northam, |
| H. Huntington, | Henry Kene, |
| Albert Day, | Wm. T. Lee, |

ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.

Hartford, Jan. 1847.

ETNA INSURANCE COMPANY.

INCORPORATED in 1819, for the purpose of insuring against loss and damage by Fire only; Capital \$250,000, secured and vested in the best possible manner—able to take risks on as favorable terms as any other Office. The business of the Company is principally confined to risks in the country, and therefore to de-facto the capital is not exposed to great losses by sweeping fires. The Office of the Company is in the new Building, next west of Trant's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the Company are—

| | |
|--------------------|------------------|
| Thomas K. Brace, | Robert Enell, |
| Samuel Tabor, | Wm. A. Tuttle, |
| Joseph Pratt, | Ezra White Jr., |
| James Thomas, | John L. Russell, |
| Ward Woodbridge, | Ebenezer Flower, |
| Joseph Church, | E. A. Belknap, |
| Silas B. Hamilton, | Roland Mather, |
| Frederick Tyler, | Edwin G. Ripley, |

S. L. Loomis, Secretary.

THE ETNA Company has Agents in most of the Towns in the State, with whom insurance can be effected.

Hartford, Jan. 1847.

B. A. FARNSTOCK'S VERMIFUGE.

THIS preparation has now been before the public nearly twenty years. Its great merits have steadily advanced the sale and use of it, and it now occupies a prominent position in the public favor.

CERTIFICATE OF THE MAYOR OF THE CITY OF LANCASTER, PA.

Lancaster City, July 3d, 1846.

Messrs B. A. FARNSTOCK & Co.,
Gentlemen:—One of your valuable branches of my family laboring under symptoms indicating worms, induced the application of various remedies, and I am happy to say that your Vermifuge had the desired effect, in one instance, removing the almost incredible number of 151 of the large worms from one patient, which in addition to its other great qualities in its family, establish the efficacy of your Vermifuge as a cure.

M. CARPENTER,
Mayor, Lancaster City.

UNPARALLELED IMPOSITION AND EFFRONTERY.

An individual named S. Farnstock has repeatedly asserted that the article which he calls "Dr. S. Farnstock's Vermifuge," is the same or equal the Vermifuge prepared by me.

The public are assured that this is a BASE FALSEHOOD, and are hereby cautioned against confounding the spurious article with mine. It is entirely different in its composition, and does not possess the virtues and powers of my preparation.

B. A. FARNSTOCK.

For sale in Hartford by HARVEY SEYMOUR, W. BUTLER & CO., and other respectable druggists and by F. A. FARNSTOCK & CO., Proprietors, No. 49 John st., New York.

Drugs, Medicines, &c.

THE subscriber, having entered upon the third year of his present business, and a moderate success having attended his efforts, would gratefully acknowledge his patrons assuring them that he has constantly on hand a good supply of the most approved Medicines and no pains are spared in compounding and putting them up with neatness and dispatch.

He has also on hand, very celebrated Patent Medicines, and designs to have none but of real merit. Among them may be found a variety of SARRACENIA, SWEET-TOOTH, and a general assortment of Eucalypti and other medicinal plants, and a general use.

Also the most approved Pills, of the various kinds extant—Doan's Rheumatic, Wright's Indian Vegetable, Phelps' Tomato, and Hooper's English Female, with many other of good quality and of general use.

DYE STUFFS, PAINTS AND OILS.

Paint Brushes, Potash, Sal Soda, Nitre, Oil of the best quality, with a general assortment of Perfumery and Fancy Goods, offered to the public on reasonable terms, and a continuance of patronage at the

PEOPLE'S FAMILY MEDICINE STORE,
305 North Main street, is respectfully solicited by JOHN BRADDOCK.

BURR & SMITH,
Job Printers, 184 1-2 Main St., Hartford.

PRINTED AND PUBLISHED BY BURR & SMITH.

VOL. XXVI.

Christian

ESTABLISHED EVERY FRIDAY MORNING.

CONSERVATIVE AND ANTI-SLavery.

Advertisements will be inserted in this paper at the rate of one dollar per line for the first week, and fifty cents for each subsequent week.

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